

# The Shul

at the Lubavitch Center

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March 28, 2020

VaYikra

3 Nisan, 5780

Dear Mispallelim,

**After much thought and consideration I have reluctantly decided to discontinue the current minyanim at Shul. May HaKadosh Boruch Hu listen to our tefilos, show us His rachamim, protect us from all harm and bring a refuah to all those that need it.**

**May we only share b'suros tovos.**

*Rabbi Shmuel Kaplan*

### **Mr. Clean Here I Come!**

The sounds of birds chirping in the morning and children playing outside in the afternoon sun is a sure sign that spring has arrived. This pleasant season brings with it the inevitable chore of spring cleaning.

Some Jews associate spring cleaning with cleaning for Passover. While others, concerning Passover cleaning, take to heart the teaching of Rabbi Sholom Ber of Lubavitch: "Dust is not chametz and your children are not the Passover sacrifice."

Cleaning for Passover doesn't have to include major spring cleaning. Though for some of us, the smells of Murphy's Oil Soap or Lestoil are just as bound up with Passover as say, charoset and horseradish.

But, whichever way you do it, the cleaning itself - getting down on hands and knees or climbing up on top of ladders - is closely tied to the theme of the Passover holiday itself.

According to Chasidic philosophy, bread and chametz (products made of grain that are not specially prepared for Passover) symbolize the egotism and haughtiness within each of us. Chametz puffs up like a haughty person's chest, swells like an egotistical person's head. Matza, on the other hand, is flat, low, humble. Even the fact that its flavor is bland, nearly tasteless, attests to its modesty.

Before Passover, when we are checking cracks and corners, looking behind breakfronts and inside briefcases for chametz, we are laboring at a job that doesn't require much thought. That gives us plenty of time to be introspective about whether we've been behaving like chametz or matza for the past year. And if we find that we are full of chametz, then pre-Passover cleaning time is the perfect opportunity to check the cracks and crevices of our own personalities and dig out these dreadful traits.

There are probably some people who can manage to do all the introspection necessary while doing just Passover cleaning and not spring cleaning. But, more likely than not, most of us need to do a bit of spring cleaning in order to make sure that our homes, and we, are truly clean and ready for Passover.

One final thought on Passover cleaning! Throughout the year, we somehow get by without this all-encompassing super-thorough cleaning. If guests are coming there's always a closet or junk drawer to throw everything into at the last minute.

But that's not good enough for Passover. For Passover we have to really get down to the nitty-gritty. There's no hiding when it comes to Passover.

Passover is the holiday when we celebrate and relive the Redemption of the Jewish people from our first exile in Egypt. That first Redemption is the prototype of all future Redemptions, including the final Redemption that we all await so eagerly.

As we clean for Passover this year, ridding our homes and ourselves of chametz/ego, let's get ready for the greatest guest of all, Moshiach. We've had lots of time to prepare for him and plenty of advance notice, so let's make sure we don't get stuck throwing things in junk drawers or clearing off the table at the last moment.

*(from <http://www.lchaimweekly.org/>)*

## Moshe Did Not Intend To Drop A Letter From The Torah

The last letter of the opening word in the book of Vayikra is a small-sized Aleph. Rashi cites the Medrash that Moshe Rabbeinu really desired to write the word “VaYikar” rather than the word “VaYikra.” The two words have vastly different connotations. G-d’s conversations with Bilaam are described using the verb “VaYikar,” indicating a nonchalant, “by the way,” type of approach. “Vayikra” introduces a conversation based on endearment, calling a person directly by their name.

In his modesty, Moshe did not want to make himself look better than Bilaam and wanted the pasuk [verse] to give the impression of “VaYikar.” Consequently, the word “Vayikra” appears with a small Aleph.

The Chasam Sofer is troubled by this Medrash. Moshe Rabbeinu was not the General Editor of the Torah, with literary license to change words or change spellings of the text dictated to him by G-d. G-d alone was the Author and Editor of the Chumash. The Chasam Sofer interprets the Medrash based on the Ramban’s introduction to his commentary on Chumash. The Ramban writes that the pristine Torah in its original form had no spaces between the words — it was just a string of letters which could be broken up and interpreted in an infinite variety of ways.

Therefore, Moshe did not wish to remove the letter Aleph. He just wanted to separate it from the rest of the word (so that the opening pasuk would read “Vayikar ‘Aleph.” There is in fact a precedent in the Torah for a one letter word. In Parshas Ha’Azinu, the prefix “Hay” is separated from the rest of the word in the question “Ha – L’Hashem Tigmilu Zos?” (Is this the way you treat G-d?) [Devorim 32:6]. Therefore, find such a construction already occurs in the Torah. Heaven forbid that Moshe intended to drop a letter from the Torah. He merely had wanted the word Vayikra to be broken up, such that a space appears before the Aleph.

*(by Rabbi Yissocher Frand from Project Genesis at [www.torah.org](http://www.torah.org))*

[Shiurim from YU Torah](#)

[How to Talk to Your Kids About Coronavirus](#)

[Menachem’s Guide to Surviving Isolation or Quarantine](#)

Sale of Chometz forms are online at [www.chabadshul.org](http://www.chabadshul.org).  
**Deadline** for giving these filled-in forms to Rabbi Kaplan is **Sunday, April 5, 2020.**



### SHUL DIRECTORY

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### DAVENING AND SHIURIM SCHEDULE

**Friday, 3/27 — 2 Nisan**  
 Shacharit — 7:00 a.m.  
 Candles — 7:08 p.m.  
 Minchah / Ma’ariv — 7:00 p.m.

**Tuesday, 3/31 — 6 Nisan**  
 Shacharit — 7:00 a.m.  
 Mincha / Ma’ariv— 7:20 p.m.  
 Kerisus Gemora Shiur — 7:55 p.m.

**Shabbat, 3/28 — 3 Nisan**  
 Shacharit — 9:00 a.m.  
 Sof Z’man Kriat Shema — 10:02 a.m.  
 Beitzah Gemora Shiur — 6:20 p.m.  
 Minchah — 6:50 p.m.  
 Ma’ariv — 8:09 p.m.

**Wednesday, 4/1 — 7 Nisan**  
 Shacharit — 7:00 a.m.  
 Mincha / Ma’ariv— 7:20 p.m.  
 Kerisus Gemora Shiur — 7:55 p.m.

**Sunday, 3/29 — 4 Nisan**  
 Shacharit — 8:00 a.m.  
 Minchah / Ma’ariv — 7:20 p.m.

**Thursday, 4/2 — 8 Nisan**  
 Shacharit — 6:50 a.m.  
 Mincha / Ma’ariv— 7:20 p.m.  
 Kerisus Gemora Shiur — 7:55 p.m.

**Monday, 3/30 — 5 Nisan**  
 Shacharit — 6:50 a.m.  
 Mincha / Ma’ariv— 7:20 p.m.  
 Kerisus Gemora Shiur — 7:55 p.m.

**Friday, 4/3 — 9 Nisan**  
 Shacharit — 7:00 a.m.  
 Candles — 7:15 p.m.  
 Minchah / Ma’ariv — 7:00 p.m.

CANCELED